

prayer. It is to be feared that amid the many forces that are employed to win souls, this secret mainspring of victory is being by far too much overlooked. If by some means in the hand of God, the homes and churches could be aroused to this one vital experience in the great work of soul saving, what might we not expect to see? I am glad that there is a spirit of inquiry abroad upon this subject. There is a state of restlessness among the people of God as to how they may win souls. "I will be inquired of by the house of Israel to do it for them; I will increase them with men like a flock." It is the privilege and necessity of every Christian to have power with God and with men. This they may have by asking for the anointing of the Holy Spirit. The last words of Jesus, before He made His ascension were, "You shall have power when the Holy Ghost has come upon you."

"All Are Yours"

D. Clark, M. D.

"Every place whereon the soles of your feet shall tread shall be yours." "All things are yours." But it depends upon your own aggressiveness whether you shall get them into actual and bona-fide possession, or not. When you come to a promise, however rich and glorious, addressed to believers, stop and put your own name into the promise. Say to yourself and God, "That means me, now;" and so appropriate by faith the untold wealth left you in your Father's legacy. The promises of God include all possible good, for it is written: "No good thing will he withhold from them that walk uprightly." The promises of God include all possible evil, for he says: "There shall no evil befall thee, neither shall any plague come nigh thy dwelling." The promises of God include all possible circumstances, for Paul tells us that "all things work together for good to them that love God." The promises of God include the whole of our needs, both temporal and spiritual, for "My God shall supply all your need according to his riches in glory by Christ Jesus." The promises of God are really all-sufficient for all time, for it is declared: "God is able to make all grace abound toward you, that ye always having all-sufficiency, in all things, may abound unto every good work."

Letting Self Go

Sunday School Times.

There is no greater source of misery than being occupied with one's self. The habit develops an excessive sensitiveness to every breath of opinion and comment and a suspiciousness of such comment where none is uttered. The mind comes to a state like that of the body in which every prick of a pin festers, and turns to a sore. Nothing is a more wholesome cure for this than the power and practice of getting outside of self, and becoming interested in the men and women around us. It is one of the great uses childhood renders us that it gives us human beings of wonderful interest, who awaken

in us no false sensitiveness, and charm us into forgetfulness of our claims, our sores, our private griefs. The world is kept young by having this fresh life poured into its bosom that we may forget our selfishness and our grievance. The man whose interests are with those around him has no time nor opportunity for selfish misery.

The Sunday School

LESSON FOR AUGUST 21

BY THE EDITOR

Naaman Healed.—II Kings 5: 1-14

GOLDEN TEXT.—Heal me, O Lord, and I shall be healed; save me, and I shall be saved.—Jer. 17: 14.

LESSON THOUGHT.—In the matter of salvation it is not *our*, but *God's* will.

Home Readings

Naaman Healed, II Kings 5: 1-14.

Christ's healing touch, Mark 1: 35-45.

Gratitude for healing, Luke 17: 11-19.

Obedient faith, John 9: 1-11.

Grace abounding, Rom. 5: 12-21.

The source of cleansing, I John 1.

Introductory Notes

In last week's lesson we had a glimpse into the home of an Israelitish woman where death had brought sorrow, and we saw that sorrow turned into joy. In this lesson we look into another home, the home of a great heathen captain in which there is also a great sorrow perhaps more bitter than that in the Israelitish home. Among many other things the lesson teaches that God's mercy and grace is not confined to one nation only. Even so far back in those Jewish days when the one nation seemed to be the object of God's particular affection, we see his love and care reach out to all who are in need. Naaman was a great man and much loved by his nation. Energy, manliness, courage, generosity, candor, were some of the virtues possessed by Naaman. Then too, he held an honorable position, and we have every reason to believe that he attained it by his personal qualities, his own merits. But with all these there was a very serious defect in the man, he was a *leper*. This is the trouble with all humanity. There are many great and good men, but they are afflicted with the leprosy of sin. Leprosy is a type of sin. (1) It exhibits the pollution and loathsomeness of sin. (2) It is a deep seated disease. (3) It spreads thro the whole being. (4) It is hereditary. (5) It ostracises, cuts one from all healthy and holy persons. (6) It is incurable. (7) It is insidious in its beginnings. So then it appears that one who keeps sin in his soul is afflicted with a fearful malady. There is but one cure for this disease, that is the blood of Jesus.

Meaning of the Text

Verse 1. Naaman was general of the armies of Benhadad, king of Syria. He was a man of great military ability, and for the victories

he had won, stood in high favor with his master, the king.

V. 2. The relations of Israel and Syria were not friendly, and frequent raids were made across the border and plunder carried off. In one of these raids this little maid was taken.

V. 3. Even as a slave she pitied Naaman in his sad condition. She had heard stories of miracles by Elisha, and it came to her mind that the prophet might heal him.

Vs. 4, 5. The king was eager to have Naaman cured and thus dispatched a messenger at once. The money was intended as a gift to the king for the favor that was desired. The amount was about \$75,000. The gift would include costly garments.

V. 6. The letter was taken to the king, not that he should have the cure performed by the prophet in his land who wrought wonders.

V. 7. The king of Israel was alarmed. He did not think of Elisha at the time, and supposed that the imperious insolence of the demand in the letter of Benhadad meant war, and he was greatly troubled. Demanding an impossible thing, then making failure to comply an occasion of war.

V. 8. Elisha seems to chide the king with his unbelief in God and his ignorance of the prophet of God who had power to heal.

V. 9. Probably the king was glad to get rid of his patient. The grand retinue drew up before the prophet's lowly door. He expected Israel's religion to bow before wealth, power and rank.

V. 10. The messenger was Gehazi. The prophet did not fear leprosy, but Naaman must learn that the God of Israel is superior to the king of Syria.

V. 11. He was insulted because the prophet sent a messenger instead of coming himself. He had his own idea of the way he should have been honored, and the way he wanted to be cured.

V. 12. Purer and cleaner water, and more beautiful. The Jordan was muddy and sluggish.

Vs. 13, 14. The cure was complete and sudden, but it did not come after the first, nor after the sixth dipping, but when the obedience was complete.

The Lesson Applied

1. *A Great Man—but*.—Naaman was like a great many other people. He was great, famous, rich, talented, *but*—there is the fatal word that comes into the story of every one's life. Great and good and happy, *but*—a sinner. If it were not for that one word many a one would be perfect in this life. You may say all the nice things about your friend imaginable, yet it is this *but* that mars every human life. Leprosy was a terrible disease, gradually but certainly eating away the body. But it was not so bad as the leprosy of sin which is eating away the vitality of the soul. There is one, and one only who can cure this terrible disease, namely, Jesus.

2. *A Noble Spirit*.—The little maid manifested a noble spirit. She had been wronged,